1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

175 648 Maricopa friendships differed only by reason of their eastern position: they might be weighted as Pima and Papago, Halchidhoma and Kaveltcadom, and Cocopa. Despite the fact that the Pima were their allies and immediate neighbors, especially so in more recent times, the Maricopa had relatively little to do with them. To this day, they know little and care little about the [186] Pima. Nevertheless, they readily speak of the Piman culture as richer than their own, at least in material arts. The fact is, that [77] despite their proximity the Maricopa have absorbed relatively little from the Pima, having had much less to do with them than their constant coupling in the early accounts implies. The Papago were known largely as friends of the Pima and were not often seen.

Maricopa and Halchidhoma shared unremitting warfare with the Yuma, Mohave, Yavapai, and Western Apache. The foci of attack were more properly Yuma and Yavapai. Against the Yuma, the Halchidhoma joined or were joined by the Cocopa, the Maricopa by the Pima. The Yuma attacks in return were participated in by Mohave and Yavapai. Maricopa and Pima made common assault on the Yavapai, and suffered alike from Yavapai and Apache marauders. The shift of the Halchidhoma base to Maricopa territory did not alter the situation. The position of the lesser tribes on the Colorado seems always to have been equivocal; sometimes friendly perforce to Yuma, Mohave, Cocopa, or Halchidhoma; sometimes hostile.

Garcés, who was keenly alive to intertribal relations, summarizes the situation in the late eighteenth century as follows:

"The Jalchidunes [Halchidhoma] have always been well disposed toward the Cocomaricopas, the Pima Gileños, and all the nations that there are from the Yumas downward, as also toward the Papagos of the north, toward all the Yabipais [the Yumans of upland Arizona collectively] excepting the Yabipais Tejua [the Yavapai proper], and likewise toward the Jequiches and Jenigueches of the sierra who extend to the sea [Cahuilla and Serrano]; being unable ever to reconcile themselves with their enemies, the Jamajabs [Mohave], the Yabipais Tejua, the Chemeguet [Chemehuevi], and the Yumas. . . . . Those of the Rio Gila [Maricopa, Kaveltcadom, and Pima] are all friends of one another and of the Jalchedunes, but enemies of the Tejua [Yavapai] and Apaches."[45]

[45] Coues, II, 450–53.

1:Spier E-8 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

175 "white man." Today, following the solecism of uneducated whites, ziko' is re-
648 served for Americans, but nevertheless a Mexican is called ziko'xan, "real white man." They may also be called, like members of a foreign tribe, pipakwa'm, "foreign man" (as differentiated from ahus, "enemy").

The Maricopa attitude toward the Halchidhoma was one of
●[186] amused tolerance. The Maricopa thought them a queer lot: any unusual action was explained, "Oh, he is an Halchidhoma."
[101] From this the latter took their name, derived, according to Mrs. Redbird, from xalyaθθ'mbâg, "people with queer ways." This may, of course, be a folk-etymology. A number of tales were told to illustrate the point, which, by the way, serve also to indicate the character of their humor.

539 When the Halchidhoma lived on the Colorado, they would not protect themselves. If an enemy arrived and someone gave the alarm, they would remain in their houses, saying, "Well, it is not right to fight just one or two." So they were easily killed.

The Halchidhoma would never protect themselves by gathering their forces at once. That is why they were killed off.

One of them stole into the Yuma meeting house unrecognized, and heard them planning to fight. A second night he went in but fell asleep. When he went in he put mud all over his hair [like the Yuma]. He slept until mid-morning. When he rose, he did not know what to do, for it was broad daylight. A family was eating outside, so he went back, and arranged his hair to fall over his face. Then he walked out of the house slowly. They thought he was a Yuma, but when he had almost reached the nearby bushes, they realized he was a foreigner. They called to each other, "An enemy!" But he ran off as fast as he could. This man always did such funny things.

Two young Halchidhoma went to war against the Yuma. A little before sunset, the Yuma were eating. There was a willow tree standing near them. One of the Halchidhoma climbed into it and imitated a screech owl. The other hid in the arrowweeds close by. One of the Yuma said, "I am going to hit that baby screech owl," and threw a big stone at the man in the tree. It hit him on the head, and down he crashed. The man in hiding heard him fall and burst out laughing instead of running away. The man who fell ran as fast as he could, but his companion laughed so hard that the Yuma overtook and killed him.

An Halchidhoma was hiding in the bushes near the Yuma. He overheard two Yuma who were playing hoop and pole. One had bet a horse. The other announced he had won it and had already put beads around its neck and a rope halter. He described precisely where it was. So the Halchidhoma stole away and ran to the horse, got it, and circling around, rode home with it.

The Maricopa say the Halchidhoma had such queer ways. One of them might

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[171] (Bolton, *Anza's California Expeditions*, IV, 497). It appears in the languages of Shoshoneans adjacent to the Yumans: Chemehuevi haiku, Kitanemuk aiaikik-am, Vanyume haiko-y-am (Kroeber, *Shoshonean Dialects*, p. 73).